Ya Rasool Allah We Love You
Ya Rasool Allah We Miss You
Labbaik Ya Rasool Allah



Intercession
(Waseela)

BY: YASMEEN KHAN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

صلی اللہ علی حبیبہ سیدنا محمد و الہ و سلم





Intercession
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Dedication

I would like to dedicate this endeavor to my loving Mother, thanks to whose prayers and the blessings of Allah Almighty, I have been able to undertake this great task.
May Allah (سبحانه وتعالى) Almighty and his beloved Rasool (صلى الله عليه وآله وسلم) accept my humble effort and make me among their pious servants.

Ameen!

Naat Sharif

Arshe Haq he musnade rif'at Rasoolullah ki
Dekhni he Hashr me Izzat Rasoolullah ki

Qabr me lehrayenge tha Hasr chashme noor ke
Jalwah farma hogi jab tal'at Rasoolullah ki

Laa Wa Rabbil Arsh jisko jo mila Unse mila
Bat'ti he Kownain me ne'mat Rasoolullah ki

Wo Jahannum me gaya jo Unse mustaghni huwa
Hai Khalleelullah ko haajat Rasoolullah ki

Sooraj ulte paaw palte chaand ishaare se ho chaak
Andhe Najdi dekhle Qudrat Rasoolullah ki

Tujhse aur Jannat se kya matlab wahabi duur ho
Hum Rasoolullah ke, Jannat Rasoolullah ki

Ahle Sunnat ka he bera paar Ashaabe Rasool
Najm he aur Naav hai Itrat Rasoolullah ki

Ae Raza khud Saahibe Quraan hai mud'daahe Huzoor
Tujhse kab mumkin he phir midhat Rasoolullah ki

(Sallallahu alahi wa Sallam)

(Imam Ahmad Raza)

Preface

As falsely claimed by the deviant sects, Tawassul (the use of Waseela) is not the act of worshipping other than Allah astagfirullah, glory be to Him but rather, it is the act of calling upon Allah using the remembrance of those He loves and has favored.

To those who claim we should only ever call to Allah for help, how did you learn of His existence Who taught you of His being was this a direct message sent straight to you Surely not. So why is it surprising to use the same means He blessed us through i.e. the Beloved Prophet صلی اللہ علیہ وآلہ وسلم to communicate with Him? A message sent through the beloved will surely hold greater esteem in the eyes of the Loving One(al-Wadud)

We are living in a world of uncertainty and misconceptions. Man is beginning to question the very roots of his beliefs for Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم, to create doubt in the minds of the simple and less knowledgeable Muslims.

Here is proof from QUR'AN, Ahadith-e-Nabawi ، Sayings of Sahabha-e-Kiram and from the writings of great and authentic scholars of Islam which show beyond a shadow of a doubt that Can we ask for help other then ALLAH?

The distinguished Prophets and illustrious Awliya enjoy a very special proximity with ALLAH and are therefore,Divinely blessed to assist fellow creation. This assistance can be of a spiritual or physical nature and can be rendered while they are alive and even after their death. These Elite Servants of ALLAH offer their help only by the Command of Almighty ALLAH. They do not do anything without the Consent of their Lord and are always obedient to Him.

The Gracious ALLAH(S W T) always Showers His Choicest Blessings on His special servants. He addresses them as "His Friends" and no one can imagine or understand this Divinely blessed relation between them. ALLAH States in a Hadith-al-Qudsi: اوليائي تحت قبائي لايعرفهم غيري

"My Awliya are hidden in My Divine Garb and no one knows

them besides Me".

There are numerous Ayahs of the Holy Quran and other Ahadith that speaks about the excellence and powers of the Ambiya and the Awliya. They are Divinely appointed representatives and commissioned by ALLAH to perform special duties in His Kingdom. Since they are the distributors of the Bounties of ALLAH, therefore to seek help from them is actually and in reality seeking the Help of ALLAH. This is so because they are not the enemies of ALLAH but the Friends of ALLAH.

Unfortunately, the Wahabies and Deobandies ignorantly oppose this help as Shirk and regard it as an erroneous belief. This problem did not exist in the long past and peaceful history of Islam. Ibne Abdul Wahab of Najd
introduced it a few hundred years ago. It was then imported to the Indo/Pak sub-continent and propagated by the Deobandi/Tableeghi cult. This caused a great deal of confusion in the Ummah and also divided the Muslim community. The Wahabi/Deobandi scholars have written extensively and vehemently condemned the seeking of help from anyone other than ALLAH as Shirk. They claim with baseless proof that such help seeking is Shirk. To this day, many Muslims are still confused on this subject and some have adopted this Wahabi/Deobandi belief in sheer ignorance.

The reality of assistance is that ALLAH(SWT) must be regarded as the All- Powerful, the Sovereign, the Absolute, the Non-dependent and Infinite Affluent. He has the Power to independently do as He pleases. It is the belief of every Muslim that to attribute these unique qualities to anyone other than ALLAH is Shirk. Surely, no Muslim will attribute this to anyone, other than ALLAH. In fact, he regards certain creations as a medium or Waseela to achieve blessings and fulfillment of desires. This is certainly correct and in order. ALLAH Himself Orders in the Holy Quran: وابتغوا إليه الوسيلة

"Seek the Waseela towards ALLAH

(".Al-Maidah:3)

By this we understand that إياك نستعين does not reject the seeking of assistance from other than ALLAH. Similarly, in the reality of existence, it is only ALLAH Who exists without assistance and birth. Then how can it be Shirk if we believe in our existence by His Divine Grace حقائق الأشياء ثابتة ?The reality of things is established.This is a basic and fundamental article of faith in Islam. Likewise, is the state of the reality of knowledge. Only ALLAH Possesses Absolute and Personal Knowledge and none of His creation possesses the same. All of creation

seek from Him and are dependent on ALLAH to inspire them with knowledge. So, if we call a knowledgeable person an Aalim or seek knowledge from an Aalim, is it Shirk? This is not so unless both ALLAH and an Aalim be regarded as the same in status. ALLAH Himself Addresses His servants in the Holy Quran as Aleem and Ulama. Almighty ALLAH refers to Sayyiduna Rasoolullah(Peace Be Upon Him)in this Ayah:

"*يعلمهم الكتاب و الحكمة*"

The Nabi(ﷺ)teaches them the Kitaab and wisdom)

(Al-Imran:164)

The same is the situation of seeking assistance(استعانت)because the intention is to use a beloved of ALLAH as a Waseela to beg for His Mercy and Bounties. There is no prohibition in this act because only the creation can be a Waseela and not ALLAH. A Waseela is used to reach someone higher. Who is higher than Allah, that his Waseela is to be used? Who is above Him to fulfill desires and ambitions? ALLAH is pure from being used as a Waseela because nothing is higher than He is.In the Holy Quran, ALLAH(SWT)answers this question and rejection as follows:

و لو انهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله و استغفر لهم الرسول لوجدوا الله توابا الرحيما۔

بسم الله الرحمن الرحيم

Intercession-Tawwasal

Praise be to Allah the Lord of the worlds, Lord of the almighty throne and the day of judgement.

Blessings and peace be on his Prophets and the messenger Muhammad ﷺ and his family and all of his companions.

Tawassul – or waseela is the Islamic understanding of intercession. It is a religious practise in which a Muslim seeks nearness to Allah.

There is not a single part of Islam, that is not Tawwasul. It is incorrect to say that asking with tawwasul means asking of pious people and that it is shirk and biddah, this is wrong to say it is an innovation.

Tawasul is the heart of Islam and the shahadah contains a declaration of belief in Tawasul for on cannot be a Muslim unless one recognises the messenger of Allah and the Prophethood of Muhammad ﷺ and of all the Prophets.

Although the goal is Allah alone, who said:

"I created the jinn and humankind only that they might worship me"

(56:51)

The pillars of Islam:

Shahadah–Oneness of Allah

Salat–5daily prayers

Zakat-Charity

Sawm–Fasting

Hajj–perform obligatory pilgrimage

These are all a means of intercession before Allah , for the believer.

Intercession plays a big role in Islam as it will be only through intercession that the people of the fire(hell/jahannam) will enter paradise and Allah even called himself 'intercessor' in the verse. You have not, beside him a protecting friend or mediator (32:4)and in hadith pak the Prophet ﷺ said:

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?

Allahwill say:

'The angels have interceded, the Prophets have interceded, the believers have interceded, there does not remain except the most merciful of the merciful ones. **(Muslim Shareef)**

The Prophet ﷺ also called the Qur'an an intercessor, on the day of judgement the Quran will intercede for us, declaring the people were intercessors and gave as an example, the intercession of children for the parents, who lost them in infancy We ask for the intercession of the dead person every time we pray janaza, when we say'Allahumma la tuhrrimn, ajrahum.' Which means'O Allah, do not prevent their benefit from reaching us.'

Allah declares the best people are the Prophets and those who are truthful, Siddiqin, and these are the great saints, then the martyrs, shuhuda, then the righteous, salihin and the Prophet ﷺ said that every person will be making intercession on the Day of Judgement, but with an order of ranking among them, just as Allah gives precedence in this world to those who are closest to Him. All this is a great blessing of Allah almighty to the people and the reason why we are greatly blessed on this earth despite our sins. This earth is never empty of the true worshippers and there is always somebody left saying "Allah, Allah" if we understand this then we will understand the true blessings and guidance of the anbiya' and awliya'.Nor do we believe that the friendship with Allah established in nubuwwa and wilaya stops after death. We undoubtedly reject the heresy of those who claim that the Prophet ﷺ is dead and gone after delivering his message. Hasha, wa ta`ala Allahu`amma yasifun. He is alive and given substance in their grave and our durood

and salaams reaches them, he is aware of our actions, are shown to him, when he sees our good deeds he praises us, and when we commit sins he asks Allah for our forgiveness.

The dust of his grave is the most blessed spot on earth, and more superior than the throne of Allah . For which is more honourable to us.No-one who has love in their heart approaches it without adab(respect)Tawassul is correct, recommended, and one of the greatest means of drawing close to Allah , first and foremost through the Prophet صلى الله عليه وآله وسلم. This is the position of the overwhelming majority of the scholars until our own times except or a handful of disbelievers.

Being against asking for the Prophet صلى الله عليه وآله وسلم help displays arrogance with Allah greatest mercy and blessing. Disrespect for the Prophet صلى الله عليه وآله وسلم, pride, and arrogance shows people of this nature are black hearted, whose hearts have been taken over by shaitaan)a diseased heart.(May Allah protect us from it at all times. As for tawassul with the saints, no-one can claim that they know Allah better than the Prophet صلى الله عليه وآله وسلم, and no-one can claim that they know the Prophet صلى الله عليه وآله وسلم better than the Friends of Allah . What then is the status of one who would stop seeking their company and asking for their help and guidance?
Will be alleviated and whoever uses me as an intermediary waseela to Allah set in any need it will be fulfilled.

Meaning of waseela

"الوسيلة مايتقرّب به الى الشيء و الجمع الوسائل"

The meaning of waseela is a channel, which allows you to approach something or somebody in order to be able to get closer.

Waseela involves being able to get to a certain position or place which allows you to be spiritually closer to your deity (Allah) As Sunni Muslims we believe that in order to embark on this spiritual journey to gain nearness to Allah there are certain channels to follow. There is not a method to get to Allah directly without intercession. Allah is the Lord and creator of the universe and everything that exists within it, he is all-knowing and

almighty, he is the divine entity of this world and the hereafter. We believe that shifa(cure) comes from Allah. However when a person falls ill, we go to the doctor for medicine. Therefore the doctor and medicine act as your waseela for shifa (c u r e) .Therefore instead of going straight to Allah we seek the doctor as a waseela.

Some people object when Allah is the creator and his name is Rabbal Ala'meen, then why is there a need for anybodys waseela. They say you should ask without waseela and gain blessing directly from Allah and inbetween there is no need of any obstacles. However if you believe that Allah is the decision maker, then why do you go to court for justice?

For example, if one was to embark on a journey to L o n d o n, one cannot simply get there directly and instantly. There are many means of reaching your destination, either the travel method of a car or train. The car or train therefore acts as your waseela (an intermediary method .(However the car alone cannot get you to your destination, you also require a driver, who also acts as a waseela (intermediary .(You have to have petrol in the car, which is also waseela.

Furthermore, if you wanted to climb up onto the roof of your house, you would have to use a ladder. Therefore the ladder acts as a waseela for you to be able to reach the top of your roof, the ladder is a waseela for you to reach the top, I was not able to jump from the bottom to the top without it.Such as the Islamic laws and teachings from the Qur'an which were directly sent by Allah to all of humanity through the beloved Prophet ﷺ. The Qu'ran was not directly revealed to us. So how can we get direct to Allah. How to perform Namaz(Prayer) was not directly taught to us by Allah. But threw the Prophet ﷺ taught us. So those people that say Quran is enough for me, should think again. Without Quran and hadees is impossible to understand Islam.

Some people say that you could get directly to Allah?

(Surah Ma'idah Ayat 35)

يَاَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللّٰهَ وَ ابتَغُوا اِلَيهِ الوَسِيلَةَ وَ جَهِدُوا فِى سَبِيلِه لَعَلَّكُم تُفلِحُونَ

"O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed."In this ayat Allah is himself instructing people(believer) to find an intercessor a mean to get close to him.

The only method that exists allowing us to get closer to Allah is with the intercession of the beloved Prophet Muhammad ﷺ, as the Qur'an states:

In the Qur'an Allah himself is asking us O people look for waseela as a means to approach me.

Allah said before this the Jews and Christians with the intercession of Muhammad ﷺ used to achieve victory over their enemies in battles.

The Jew's used to gain victory in wars, by giving The Beloved Prophet intercession before the birth of the Prophet ﷺ. From this we understand that before the coming of the final messenger there was already awareness in the world of The Prophet. ﷺ

At that time with the waseela of The Prophet prayers needs and wishes were granted.

We learn that praying with the waseela of The Prophet ﷺ is and old ritual.The people that deny this sunnat are worse than the Jews and Christians.

وَ لَمَّا جَآءَهُم كِتَبٌ مِن عِندِ اللّٰهِ مُصَدِّقٌ لِمَا مَعَهُم وَ كَانُوا مِن قَبلُ يَستَفتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَآءَهُم مَا عَرَفُوا كَفَرُوا فَلَعنَةُ اللّٰهِ عَلَى الكَفِرِينَ

'And when there came to them a Book from Allah confirming that which was with them-although before they used to pray for victory against those who disbelieved-but[the] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers'.

(surah Al Baqarah–Ayat 89)

In surat Nisa ,64-Allah said when you commit sin to come to you my beloved and repent themselves for their mistakes and to do Istaghfar. Allah did not say come direct to me.

"And We did not send any messenger except to be obeyed by permission of Allah.And if, when they wronged themselves, they had come to you,(O Muhammad ﷺ)and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful".
Our beloved Prophet ﷺ also to ask for their forgiveness.
They will find me oft and forgiving (Ghafoor aur Reheem .)I will accept their tauba(forgiveness_)
"And when they impose on their lives (sin ,)they must come to your (the Nabi's) presence, then seek repentance from ALLAH and the Rasool(Peace Be Upon Him) also asks for their forgiveness. Then, they will indeed find ALLAH Most Forgiving and Compassionate.

(An-Nisa:64)

Can ALLAH Himself not forgive? Why then does ALLAH say",O Prophet ﷺ! They must come to your presence and you seek forgiveness for them from ALLAH. Then only will they achieve the gift of forgiveness from ALLAH ".This is actually our motive but these people do not have the mentality to understand. For ALLAH'S Sake, have justice! Does the Ayah إياك نستعين refer to seeking absolute assistance from ALLAH only, and is seeking assistance only from only Prophets and Awliya regarded as Shirk? Are the Prophets and Awliya only not Allah?So according to the Wahabies, besides the Prophets and the Awliya, the rest of the creation are Allah or the is the Ayah as it takes the name of these two groups that it is Shirk to seek any aid from them and permissible(to seek assistance) from the rest?
It is not so! If seeking assistance is limited absolutely only to ALLAH and forbidden from His creation, then whatever form of aid is sort from anyone other than ALLAH will always be Shirk. Whether it be from human beings or animals, dead or alive, person or attribute, action or condition, they are all other than ALLAH.

In this ayat Allah instructed us to help each other,

therefore to ask help frlom someone other than Allah (Ghairullah)is not shirk.if it was shirk Allah would never have instructed us to commit shirk.

To commit shirk is a huge sin which Allahdoes not forgive.

O believers,Allah said: if you will help the religion of Allah then Allahwill surely help you.

Surah Al-Hajj:

"(They are) those who have been evicted from their homes without right - only because they say" ,Our Lord is Allah ". And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might".

In this verse Allah has promised to help and give victory to those who help his religion. Allah has said to assist people, here we learn that to help the people of Allah is like you are helping the religion of Islam, by carrying out Allah Command.

By obeying his command and avoiding his prohibitions and helping his messengers and their followers and aiding his religion and fighting against his enemies until the word of Allah is uppermost and the word of his enemies is debased(detested)_

(Surah Baqarah Ayat 45)

وَاستَعِينُوا بِالصَّبرِ وَالصَّلٰوةِ وَاِنَّهَا لَكَبِيرَةٌ اِلَّا عَلَى الخٰشِعِينَ

"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive)to Allah)

"Seek help from Sabr(patience) and Salaah.

Is Sabr (regarded as(ALLAH that you are ordered to seek assistance from it or is Salaah(regarded as(ALLAH that we are ordered to seek aid from it?

In this ayat Allah says, seek help through patience and salah, these are both not Allah although patience and salah is not Allah.

ALLAH States in another Ayah وتعاونوا على البرّ والتقوى

Assist one another in good deeds and piety

(."Al-Maidah:2)

We understand from this ayat to ask help from other than Allah is permissible.

Hazrat Zulqunain asked his nation:

(Surah Al Kahf–ayat 18)

قَالَ مَا مَكَّنِی فِیهِ رَبِی خَیرٌ فَاَعِینُونِی بِقُوَّةٍ اَجعَل بَینَکُم وَبَینَهُم رَدمًا

He said" ,That in which my Lord has established me is better (than what you offer)but assist me with strength; I will make between you and them a dam."Who will help me with strength?

In this ayat Hazrat Zul Qunain asked the people for help while building the aluminium wall surrounding Yajuj and Majuj.

In this ayat Hazrat Zul Qunain is asking for help from his tribe, cult, community.

From this we learn to ask for help from someone other than Allah(Ghairullah) which is permissible it is allowed and is the sunnat of Hazrat Zul Qunain(AS)

Allah, Jibreel(AS) and pious people all help.

(Surah At-Tahrim–Ayat 4)

" If you two [wives[repent to Allah], it is best, [for your hearts have deviated. But if you cooperate against him-then indeed

Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are[his]assistants".

In this ayat Allah says is their helper.

Also Jibreel (A S) pious people and people of faith. Also (frishta)Angels help too.

In this ayat we learn that the servants of Allah are their helpers.

Also from this ayat we learn Jibreel(AS) and pious Muslims are also their helpers.

Musa(AS) prayed to Allah

“Oh Allah make my brother Nabi and make him my helper”

From this ayat we learn that to ask for help from other than Allah is permissible. But the actual helper is Allah.

Hadees Pak:

Hazrat Ibn e Abbas(RA) Narrates;

When someone invokes on a journey if you are in difficulty we should do Tawassul like this:

"O servants of Allah! Assist me! O servants of Allah! Assist me! O servants of Allah! Assist me !come to my rescue" because there are some servants of Allah that you cannot see.

"May Allah shower his mercy(rehmat) upon you"

Tafseer–Roohul–Bayaan

Hazrat Abdullah bin Masood (R A) Narrates that RasoolAllah (saw) said:

"If your animal happens to run away in the wild while on a journey you should call out" :O servants of Allah help me stop the animal" because Allah servants are on the earth which will stop it.(whom we cant see)

(**Tafseer Kabeer**)

Servants can mean Angels, Muslims, Jinns or the Abdaals . (Rijaalul Ghaib)

Hazrat Uttaba Bin Gazwan (R A) Narrates that RasoolAllah (saw)stated:

"If anyone amongst you loses something and he is in a unknown place, he should call out – اعینونی عباداللہ Ay noo nee ibaadAllah"

"Oh servants of Allah help me ,Oh servants of Allah help me, Allah will show mercy to you."

Because servants of Allah are on the land but, we are unable to see them.

Hazrat Uttaba Bin Gazwan (RA) Narrates, I have tested this myself and it is effective.

(**Tabrani Majma Zavid**)

Hafidhh ibn Taymiyya and Qadi Shawkani quote the following hadith:

Abd Allah bin Masud, may Allah be pleased with Him, reported that our Prophet, stated: If you ever find yourselves stranded

alone in a desolate place or jungle, then say" ,O servants of Allah! Help me, Allah have mercy on you".

Some persons believe that it is Shirk to associate partners with Allah . If you call to the Awliyah-Allah (Saints)for help, for example",Ya Ghous, Assist me" or"Ya Khwaja, Assist me."

The Ahle Sunnah Wa Jama'at believes that it is permissible to call to the Awliyah-Allah (radi Allahu anhum(for assistance or help as this is not associating partners with Allah. We believe that Allah has given the Awliya-Allah special powers to assist the creation with His permission.

The following verse of the Holy Quran proves that one can also seek the assistance of the Awliya-Allah" :Your helpers are Almighty Allah and His Rasool and those Muslims who perform Salaah and give alms and make Ruku("**Part 6**,**Ruku 6**) This verse refers to the Helpers as "those Muslims" who are in reality the"Awliya."

The Holy Prophet has stated",There are certain of Allah servants that have been set aside to fulfil the necessities of the people. People will call to them in their times of need. They are protected from the punishment of Almighty Allah(."Jame Saghir)This Hadith Shareef clearly proves that one may call the Awliya-Allah for assistance.

Hazrat Ahmed Zarooq(radi Allahu anhu) said":I indeed bless my (Mureeds) with tranquillity during times of difficulty and perplexity, when cruelty and evil oppresses them and in times of misery and fear. Therefore (during these times) call to me 'Ya Zarooq,'I will immediately come to your assistance".

Abu Hanifa(RA)Noman Bin Sabit(RA)

"O the Beloved of Allah,please give to me too like Allah has made you happy. I am asking you for your generosity and kindness. In society I have no-one else apart from you Ya RasoolAlla(SAW)And we don't have no-one too Ya RasoolAllah)

(Kassida Noman)

There was a companion named Salamah bin Akwa, may Allah

be pleased with Him, who was injured so severely on his shin that people began to fear that he would die a matyr. Salamah, may Allahbe pleased with Him, states: went to the Messenger of Allah , and told him about my wound, whereupon he proceeded to blow on it three times and I was cured instantly.

(Mishkat, chapter on Virtues of Sayyid al-Mursalin)

Imaam Sha'fia(RA(aqeedah)-Belief)

Immaam Sha'fia(RA) stated: That imam Moosa Qazim grave is a place where duas prayed are accepted and a place for the cure of depression.

Imam Gazaali(RA) Narrates:

Whoever you ask for help(Tawassul) during their lifetime you can also ask for their help after there wisaal(demise)

(Chapter Ziyaraatil-Quboor-Hashya Mishkat Shareef)

Mulla Ali Qari–Belief

Says angels Jinns pious people Allahs Walis(saints) friends of Allah Who are hidden from our eyes are our helpers and you can ask for their waseela.

Imaam Basree(RA)

In society Ya RasoolAllah saw, the most respected and loved one I have no-one else Ya RasoolAllah(saw) who I can turn to in times of my troubles and tribulation.

Hajjar Imdad-Ullah-Mattajir(Deobandi pir)

"Ya Muhammad Mustafa I'm requesting you"

"Ya habeeba kibraya, I'm calling upon you"

"I'm stuck in great difficulty nowadays, oh my beloved im turning towards you my helper in the time of grief and need."

(Kulyate Imdadya(page 90)

Qasim Na-Nanootvi says:

"Help me oh my generous one."

"Ahmeedi has no-one else apart from you help Qasim who is all alone"

(Kasida Qasmee)

"Those are the ones whom Allah has cursed; and he whom Allah curses-never will you find for him a helper".

Whomsoever has the wrath of Allah/curse of Allah upon him no-one is their helper. They are far from the mercy of Allah.

People raise objection that to ask other than Allah for help can you ask or not?

They believe you can ask a alive person for help.But say to ask someone that is dead for help is shirk!

Hazrat Imam Ghazali RA says like you can ask a person while they are alive for help, also you can still ask someone for help after their demise. People say that alive persons help is powerful, but I say that a person who has passed away, their help is more powerful. This is because they are in front of Allahthats why their help is more powerful.

You are allowed to ask a alive person but not from someone that has left the world our proof is from Hadees Shareef and great scholars Imam Ghazali (RA) says we ask them for help when they are alive, you can also ask after their demise it is permissible.

On the ummatt muslima 50namaaz were made farz but with the help of Hazrat Musa (AS) 5namaaz was made farz, this help was offered by Hazrat Musa (AS) after 2,500 years of their demise(Anyone who reuftes the help of other than Allah, should read 50salah a day, because the help from other than Allah is included in the 5daily salah)

Also the Holy Quran regards friends of Allah to be alive and states that they should not be called dead nor even thought to be so.

Maulana Jalaaluddin Rumi writes"the saints have attained the power from Allahto bring back the arrow which has left the bow"

(**Mathnawi Sharif**)

Imaam Bazaar in Page 4 of Allama Ismail Haqqi, writes that Sheikh Salahuddin states:

Allahhas granted me so much power that I can make the sky fall on the earth if I wish. I can destroy all of the people on earth by his power but I only supplicate for goodness

(Surat Muhammad para(26)Ayat(27))

فَكَيۡفَ اِذَا تَوَفَّتۡهُمُ الۡمَلٰٓـئِكَةُ يَضۡرِبُوۡنَ وُجُوۡهَهُمۡ وَاَدۡبَارَهُمۡ

"Then how [will it be] when the angels take them in death, striking their faces and their backs?

It says in Quran, that angels give them death.Our aqeedah is death is in Allah hands but this ayat says the angel will snatch out their souls.

-nuzhatul–khwaatiri–fitairfi tarjamati sayyidi Abdul Qadir–page 61

In Qur'an Jibreel(AS) says to Hazrat Mariam(AS")(Im sent by Allah I have come to give you a pious son"

In this ayat Mubarak Hazrat Jibreel(AS)says to Hazrat Mariam(AS) I have come to bestow you a pious son.You say Hazrat Jibreel(AS) is mushrik. Actually it is understood that to give children is in Allah hands like we say we got cured from this doctor he heals but Allah is the healer, Allah is shifee, he gives us shifaa

Hazzrat Isa(AS)miracles ,he used to raise the dead bring them back to life whosoever, can raise the dead so why cant on the order of Allah, Hazrat Jibreel(AS)bestow Hazrat Mariam(AS) with a son

Hadees Pak:

A man came to Hazrat Usman Bin Affan to fulfil his needs

Hazrat Usman(RA)neither looked at him nor acknowledged him (nor fulfilled his needs)

That man went to Hazrat Usman Bin Haneef and told him about the situation that he went to Hazrat Usman(RA)and he did not help him.

Hazrat Usman Bin Haneef advised him make ablution, wuzu and read 2rakaat nafal in the masjid and then pray to Allah like this:

"Oh Allah I supplicate in your court with the waseela of your Beloved Prophet ﷺ and turn to you"

Then;

"Ya Muhammad ﷺ with your waseela I turn to Allah so that you

fulfil my need"Then say your needThen at night come to me and I will accompany you.He did as he was advised then he went to Hazrat Usman Ghani(RA)(Ghani means generous)rich person.
When he reached the Darbaar the(hadam)caretaker took his hand and took him to Hazrat Usman Ghani.(RA)
Hazrat Usman Ghani(RA) sat him next to him and asked him the reason for coming.He then told Hazrat Usman Ghani(RA) his reason for coming and his need
Hazrat Usman Ghani immediately fulfilled his need and said to him " all this time why did you not mention to me your requirement".And then said in future" if you have a request or need in future come to me."
This man came to Hazrat Ibn Haneef and said may Allah reward you.Hazrat Usman did not listen to my request neither used to pay attention to me.You put in a good word for me and my request is fulfilled.
Hazrat Ibn Haneef(RA) replied I swear by Allah I did not say anything to Hazrat Usman(RA)
The truth is once a blind man came to the beloved Prophet and complained about his blindness

RasoolAllah saw said to him do wuzu(abolution) and read 2rakat nafal and do this dua:
"Oh Allah I am asking in your court and with the intercession of Nabi kareem saw I turn to you to fulfill my need(request")
I swear by Allah we had not yet got up we were sitting and all of a sudden the blind man came to us and it seemed as if he was never blind

From this ayat Mubarak we learn that even after the wisaal(demise) of RasoolAllah saw sahabha use to call out Ya RasoolAllah Ya Muhammad and win wars against kufir.
From this we learn it is permissible to call out for help from RasoolAllah saw and is the sunnat of Sahabha Ikram
To call out help from RasoolAllah saw all problems, calamities, sorrows and grief are overcome.

Imam Tabbrani writes in his book **'Mojam'**

Hazrat Usman Ibn Haneef narrates that the blind Sahabhee came to The Holy Prophet and asked for the Prophet to pray for him. Hazoor pak saw advised him pray like this:

Oh Allah im asking you with the intercession of Muhammad so that my request is fulfilled oh my Lord grant me the intercession of Hazoor Nabi Pak.

(Nasai sharif, Trimizi Sharif, Tabrani Sharif-(Imam Ibn Aseer Jazree(R)

Khuda ko deyka nahee aur aik mann leyya
Sahibeeyo k aqeedah huzoor janatay hain

Imam Bukhari writes that Prophetsaid",Help the poor, because the help and food that Allahhas given to you is with their wasila:

(Bukhari chapter on Jihad)

Ibn e Hajar Asqalani writes that Allah helps the Ummah and provides them with food because of the sincere du'as of the poor people.

(Fathul Bari chapter on Jihad)

Imam Ahmed ibn Hanbal writes that Sayyidna'Ali narrated that, the Prophetsaid",there will remain Forty Abdaal(Saints(in Syria. Through their Waseela, Allah will provide food, shelter, rain and victory over the Kaffirs. Whenever one dies, he is replaced by another".

(Musnad Ahmed Ibn Hanbal, Musnad of Hadrat'Ali)

Khalid Bin Waleed invited his enemies for war

At that time during battles Sahabha ikraam used to shout/cheer "Ya Muhammada Ya Muhammadaیامحمداہیامحمداہ

Whoever used to come towards them they used to kill them and gain victory.

(Al kamil fi tareeqh)

Imam Zain ul Abideen calls out for help from RasoolAllah saw

Ya Rehmatull Alameen Zain ul Abideen, I am a prisoner amongst these people, assist me.

(Qaseeda Zain ul Abideen)

Imam Busiri RA
O, most excellent of excellence at the time of difficulty there is none apart from you I've no-one besides you to seek refuge in.

(Qasida Burdha Sharif)

Khwaja Moinudeen Chisty Ajmeri
Ya RasoolAllah bestow upon us a glimpse of your mercy so that we may prosper and succeed.

Sahih Muslim, Abu-Da'ood, Ibne Maaja and Tabraani in Muh'jam-e-Kabeer narrate from Sayyiduna Rabee'ah bin Kaab Aslami(Radi ALLAH Anho) that Sayyiduna Rasoolullah ﷺ once said to him (Kaab Aslami":)Ask what you desire and I will give it to you."I said",I ask of you that I be in your company in Jannah."The Beloved Nabi ﷺ replied",Is there anything else you desire "?I said" ,That is all I desire ."Sayyiduna Rasoolullah ﷺ said",Assist me by making excessive Sojood."
Alhamdulillah! Every word of this Sahih Hadith Shareef refutes the false Wahabi belief. Sayyiduna Rasoolullah ﷺ said, اعنی "assist me" and this is called Isti'aanat. Another important fact is that the Beloved Prophet of Allah ﷺ said" سل ask what you desire."This command has no restrictions or limitations. It is a general option to ask for anything. It is explicitly clear from this Sahih Hadith that Almighty ALLAH has blessed Sayyiduna Rasoolullah ﷺ with the authority to grant the desire of this world and the Akhirah.
We are told along side our good deeds to seek a means to approach Allah with the intercession of the Prophet ﷺ and saints and pious people
We are also told that we should try to make an effort to obtain intercession also it is impossible for a believer without waseela to to get close or reach Allah and reach koorbay illahi.
Whoever is a true believer will look for a waseela
After the wisaal of Huzoor ﷺ a arabee came to the blessed grave of Huzoor ﷺ and started to put the Roza Pak blessed Haakh(soil)of the grave on his head.
And said":Ya rasoolAllah what you said i have heard and one of

the ayat that was revealed to you“

(Surah Nisa ayat 64)

And We did not send any messenger except to be obeyed by permission of Allah.And if, when they wronged themselves, they had come to you] ,O Muhammad ,[and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

If you cross the limit he is to come to you.

I have wronged on my soul I have therefore come to you so Allah forgives me. I request you make dua to Allah to forgive my sins.

From the blessed grave came a voice.“Go, Allah has forgiven you.”

(**Tafseer Ibn Kaseer**)

Muhammad صلى الله عليه وآله وسلم made himself a waseela. At the time of the death of Hazrat Fatima bin ta Asad, the mother of Hazrat Ali (RA)the holy Prophet صلى الله عليه وآله وسلم prayed;

“Oh my Lord Allah,in whose hands life and death and Allah whom is alive and whom death does not come upon,Help my mother Fatima Bint Asad and help her in her grave. When Munkar and Nakeer (Angels to question in the grave) Question her and make it easy for her to answer and make her grave spacious.

With the intercession of your Prophets and the Prophets that came before me. Undoubtedly you are the one who is alive.”

(**Majjama Azawid**)

Aqeedah of Bazoorgana-deen

Sheikh Abdul Qadir Jilaani’s Aqeedah

Hazrat Abdul Qadir Jilaani says when you ask from Allah (court of Allah,)ask with my waseela.

(Bahjatul Asrar)

Some people say that to utter "Ya Sheikh Abdal Qaadir Jilani Shai un lillah" is Shirk because one is making partnership with Allah) committing Shirk(by asking for assistance from the

creation of Allah. They say that one can only ask directly from Allah.

The Ahle Sunnah Wa Jama'at believes that it is absolutely permissible to say "Ya Sheikh Abdal Qaadir Jilani Shai un lillah" when asking for assistance from those servants of Allah whom He has appointed as helpers of the Ummah.

Mulla Ali Qari (RA) states this namaaz-e-ghauthia was tested many times and its results were positive.

We learn that asking for help from the Buzurgana-deen after their demise is permissable and beneficial.As a Muslim we do not believe any Prophet or saint to be Allah or associated to Allah in any way such as his son. We accept them to be the intermediary(intercession)

As long as a person bears this fact in mind that the True and Real Helper is Allah and no matter whom he asks from, it will be through the Mercy of Allah, then it is permissible to ask from such a person. This can never be termed as Shirk.

Imaam Malik(RA) Belief

Khalifa Abu Jaffar whilst was visiting the holy tomb of the Prophet صلى الله عليه وآله وسلم asked/questioned:Shall I face the Qibla and make supplication or shall I face RasoolAllah صلى الله عليه وآله وسلم

Imaam Malik replied "how can you turn your face away from RasoolAllah صلى الله عليه وآله وسلم? Who are the waseela of your and our father and the father of Adam(AS.)Face towards RasoolAllah صلى الله عليه وآله وسلم and supplicate(make dua) and ask RasoolAllah صلى الله عليه وآله وسلم for shaf'at (intercession,(surely Allah will accept the Shaf'at of his Nabi"

(Shifa Shareef–Vol 2–page 33)

Hazrat Abdullah bin Masood

In the court of Allah would give the waseela of RasoolAllah صلى الله عليه وآله وسلم Would say this person in the court of Allah is presenting powerful waseela and that powerful waseela was that of Muhammad صلى الله عليه وآله وسلم

(Sharah Wiqaaia)

Hazrat Sheikh Abdul Abdul Haqq Muhadas Dehlavi-Belief

With the waseela needs are fulfilled and you gain success

(muqsad mein kaamyaaabi)you are successful in your needs.

A lot of hadiths are available in Shia and Ahle-Sunnat books. Which proves to ask with waseela,there is nothing wrong and you are not committing any sin by doing so.Allah did not say to us'come direct to me.'

Hazrat Umar(RA)narrates:

Hazrat Adam (AS) asked with the waseela (intercession)of Hazoor pak s.a.w. when Hazrat Adam (AS) found out about Hazoor صلى الله عليه وآله وسلم,he asked Allah and made dua

'Oh my Lord im asking you with the waseela of Muhammad صلى الله عليه وآله وسلم ,please forgive me'

(Allama Ibn Hajjar–Al Khayyarat ul Hssan)

In Sahee Darmi Shareef, it is quoted that one year:

In Madinah Munawara there was a famine. People came and complained to Hazrat Aisha Siddique(RA)about the famine.

Hazrat Aisha(RA)told them to make a hole in Huzoor صلى الله عليه وآله وسلم grave and through the blessings (barkat)of their grave Allah will grant them rain. So they did as instructed by Hazrat Aisha(RA) and it started to immediately rain.

Syedena Adam(AS) also asked with the intercession(waseela)of Hazoor صلى الله عليه وآله وسلم

Hazoor s.a.w said that when Adam(AS(made a mistake, prayed to Allah:

' O Allah, I am asking you with the intercession of Muhammad, صلى الله عليه وآله وسلم please forgive me.'

Allah asked Adam (AS')Oh Adam how do you know about Muhammad, I have not created him yet'

Adam (AS)replied'Oh my lord when you created me from your hands and put soul into me I raised my head and I saw on the pillar of your throne was written La'illah ha illah Muhammad'ur RasoolAllah صلى الله عليه وآله وسلم_When I read this I understood that this name (Muhammad صلى الله عليه وآله وسلم)you have written with your own name and it is more superior to you than anyone in the world(universe'.(Allah said'Oh Adam you are right. He is the most nearest and dearest to me than anyone else in the world. Ask for his sake and give

his waseela and I will forgive you'.

Once Makkah was struck by famine and all the people of Quraish came to Abu Talib and said'all the crops have dried up, the famine has caused too much damage and starvation so lets make dua to Allah.

Hazrat Abu Talib accompanied the Quraish,to the Kaa'ba to make dua. With him, he had a small child.

And that small child was RasoolAllahﷺ(it was Hazoors childhood. The childs face shone like the full moon.

Abu Talib was carrying the child in their hands.

They sat with their back leaning against the Kaa'ba Shareef and with the child in their lap they prayed to Allah and prayed to Allah with the waseela of the child(the Prophetﷺ)

Immediately the sky was full of clouds and it rained so much that the dry land was very wet.

At that time Abu Talib said a shehr(poetry)in Hazoors shaan. In the praise of the Prophetﷺ. With the light and radiant face of Hazoor pakﷺ It is raining upon us.

Hazrat Bilal ka Aqeedah-Belief

During the Haliffat of Hazrat Umar Farooq there was famine.

Hazrat Bilal(RA) with some sahabha went to the blessed grave of Hazoor pakﷺ and prayed Ya RasoolAllahﷺ wasalamma with you mercy and blessings please make it rain because your ummat is suffering and in calamity.

Hazrat Malik (RA) narrates that during the Khaliffat of Hazrat Umar people indulged in famine.A Sahabhee went to the blessed grave, Roza e Rasool and asked: Ya RasoolAllah (saw)can you ask Allah for rain for your Ummat, because your ummat is being destroyed and suffering due to the famine.

Then the Prophetﷺ came to that sahabha in a dream and said" :Go to Umar and pay my salaam to Umar and say InshAllah you will be given rain ."Also say to Umar that the enemies of Islam are after your life(they want to kill you)

(Akal manday ikhthyaar karow) Be careful,Be careful!

That Sahabhee went to Hazrat Umar (R A) and told Hazrat Farooq Azam.

Hazrat Umar(RA) got tears in his eyes. And said"Oh Allah I have not wronged but I am in difficult situation."

(Ibn Abi Shaibha)

Hazrat Abu Jooza Oss Bin Abdullah narrates.The people of Madina Munawara were struck by famine. They went to Hazrat A i s h a (R A) and complained. Amir Momineen Hazrat Aisha (RA)said go to Hazoor pak صلى الله عليه وآله وسلم Roza Mubarak

There is a window that opens towards the sky between the blessed grave and the sky open the window and make sure there is nothing in between. And pray and ask Allah for rain.

The narrator says they did as they were advised it rained so heavily and that year the crops harvested more than any year the animal's camels etc became so fat that their stomaches were going to burst.

That year was named)–aamal–fataq)–(bursting year–(stomach burst year.

Asking with the waseela of Ahle Bait

Imaam Sha'fia(RA)-(Ahmad bin Humble)

When visited Baghdad shareef gave the waseela of Imam Abu Haneefa when visiting their blessed grave.

When visiting the grave first would pay salaam then made dua (supplicated)with the waseela of Imam Abu Azam Haneefa.

(Tareek h e Baghdadee)

Imam Sha'fia (R A) always asked with the waseela of RasoolAllah(SAW) and Ahle Bait(the family of RasoolAllah saw when making dua, your well known poetry is (Hazoor ka handaan mera leya wasila ha)

The family of Hazoor pak صلى الله عليه وآله وسلم is my waseela.

When we read naats(stanzas(that say Ya RasoolAllah saw this is a plea to you "Ya Muhammad Mustafa صلى الله عليه وآله وسلم, "we have a request to ask of you.

"Oh help us O Muhammad mustafa صلى الله عليه وآله وسلم for the sake of Allah".

(Every moment I request you) reading such stanzas(naat)in love and honour with the thought in mind that Allah will inform him of those pleas is permissable, affection is permissable.

Ashraf Ali Thanwi passionately asks for help from the Holy Prophetﷺ

O my Nabi saw aid me as only you are my guardian in difficulties besides you who is my refuge? The armies of rampage have overpowered me.

O son of Abdullah, this world is against me, O my master(saw) help me.

(**Ashraf Ali Thanwi–Nashrut Teeb–Page 145**)

"If you help the deen of Allah he will help you" Allah who is himself Al-Ghani (The Prosperous(commanded his servants to help his deen.

(Verse 81Surah Al-Imran)

And (recall, O People of the Scripture ,)when Allah took the covenant of the prophets(,saying",)Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you (must) believe in him and support him(".Allah)said",Have you acknowledged and taken upon that My commitment "?They said" ,We have acknowledged it ".He said" ,Then bear witness, and I am with you among the witnesses".

In this ayat Allah here is mentioning the scripture refers to the Qur'an and his beloved messenger saw. Allah himself took an oath from the Ambiya(AS)(all of the Prophets) to believe in the Prophetﷺ and to support/help him. This was the first mentioning of the Prophetﷺ which Allah carried out himself amongst the Ambiya(AS.(If it was shirk to help Allah would never ask to commit shirk, also Allah did not command them to ask help only from Allah(SWT).

Objections:

People often object that Allah is closer to our lives (closer than sharaag)

Allah is nearer than our own lives, then why don't you ask direct?

Allah does not speak directly to the ordinary person .Also no human being can speak direct to Allah.

Allah said",I don't directly communicate with my people. I don't speak to the ordinary people ."When Allah wants to get his message across to his ummat, he speaks via his Prophets or angels or Jibreel(AS)

Allah makes Nabi his waseela. Allah can speak direct, but he communicates through his Nabi, Angels and Rasool saw.

Why does Allah not do direct communication(kalam?)The word of Allahis not like our words.

Allahsays who I speak to, he is a Prophet(Nabi.)

There are 3ways Allahspeaks

•Speaks to his Angels to speak to his Nabi/Rasool or through revelation

•Behind curtain,like Allahspoke to Musa(AS)on Mount Sinai

•Allah speaks direct to his Prophets, Allah spoke direct to The Prophet

Allah states'I do not speak to ordinary people or directly to my people'

What ever message I want to deliver to my people I do through my Nabi/ Rasool saw, through and indispensable chain.

The Qur'an was not delivered directly to us, if Allah wished it could have been directly revealed to mankind. But why did Allah reveal the Qur'an through The Prophet saw?

Who taught us kalimah? Allahor his beloved Rasool saw?

In the Qur'an it does not tell us how to perform namaaz or even how many rakaats to read? Who taught us this? Has the beloved Prophetﷺ taught us?

So everything was delivered to us through his beloved messenger so who are we to go direct to Allah , there is no chance. The only way to get to Allah is through his beloved Rasool saw.

Through the Prophetpeople get to Allahand that is the only way. There is no other means to reach Allah.

This is true, Allah is everywhere. Once a person went to Allah

pious person (a saint) and complained that he cant stop committing sins.

The saint advised him to go and commit the sin on the land where Allah will not be watching him.

He came back and said there is no where Allah is not present

A Jewish boy use to look after the Prophet ﷺ, he used to bring water for ablution for the Holy Prophet ﷺ also pick up Huzoors' clothes and put The Prophet ﷺ shoes on their feet for them.

For a few days the little boy did not come to The Prophe ﷺ t.

The Prophet ﷺ questioned the Sahabha "where is the Jewish boy? He has not come for a few days"

The Sahabha replied", Ya RasoolAllah he is ill" The Prophet ﷺ along with the Sahabha went to visit the Jewish boy who was ill.

The Prophet ﷺ sat on his bed and said to him, read Kalimah.

The Jewish boy looked at his father. The father said to his son, "the son of Abu Kassam does not go to everyones house and invite them to accept Islam what are you waiting for, go ahead".

The Jewish boy read kalimah and accepted islam.

When the Holy Prophet left his house, the boy passed away.

The Holy Prophet said to the Sahabha", glad-tidings to Allah, with my intercession and my waseela, Allah saved the boy from the hellfire"

(**Tafseer Ibn Kaseer**)

From the above hadith we learn that the boy got saved from hell with the waseela of Huzoor ﷺ

Some people argue that how can you ask the Prophet ﷺ when they are not alive Na'azoo'billah. In the Quran Surah Al Imran ayat 185it states that "every soul shall taste death."

Every soul will taste death, and you will only be given your (full) compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained (his desire.) And what is the life of this world except the enjoyment of delusion. The Prophet ﷺ soul was removed from their body only for a few seconds by Allah and tasted death for a few seconds. It was then returned back into the blessed body of the Prophet ﷺ Therefore the Prophet ﷺ is still alive today, just

like 1400 years ago, otherwise Allah would not have ordered us in surah Nisa ayat 64 that if you have committed sin then go to my beloved Prophet ﷺ and repent. In Surah Al Ahzab Allah سبحانه وتعالى says oh my beloved we have sent you as a witness to the truth, a bearer of glad tidings and a warner of the torment in the hereafter.

This means that the Prophet ﷺ is still alive and haazir naazir. Only if someone is still alive they can be a witness.

Dil ke aine mein hai tasveer e yaar
Jab kabi gardan jookhai deyk lee

At the end you all are requested to memorise this Dua after Azan:in which every muslim ask intercession .

اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمداالوسيلة والفضيلة
وابعثه مقاما محمودا الذي أنت وعدته إلا حلت له الشفاعة يوم القيامة

(Ibn e Majja)

صلى الله عليه وآله وسلم

The Blessings of the Sacred Hair

Hazrat Umm-e-Salma RA had in her possessions the Holy Prophet sacred hair. Whenever a sick person would come to her she would have a cup of water brought and dip that sacred hair in that water and give the water to that patient who would drink it and regain health.

In Mishkat Sharif it has been narrated thus on the authority of Sahih Bukhari.

Hazrat Khalid Bin Waleed (RA) had a few hair of the Holy Prophet sewn in his turban. In battles use to gain victory over his enemies .During the battle where he was commander of his army, his turban fell down.

He secured it after a great effort. Later on the companions questioned him why he had done so because this act of his had resulted in the loss of several precious lives. Hazrat Khalid Bin Waleed RA replied, that had he not, taken that risk not to pick up the particular turban but because of the holy hair sewn in it. He could not bear to let that turban go in the possession of some non-believer and to get himself deprived of the blessings of the sacred hair.

Umdat-ul-Qari Sharah Bukhari-page 37

Shifa Sharif-page 56

Naseem-ur-Riaz Sharah Shifa-page 242

Allah states in Surah Ash-Sharh, Wa ra fahna laka zikrak. That we have raised your status and Allah himself is raising Huzoor status. Allah and his angels themselves send Durood and Salam upon the Prophet. Nobody can lower the status of whose status Allah himself has raised.

Surah Ad-Duhaa-Ayat 3

Your Lord has not taken leave of you,[O Muhammad]nor has He detested[you]"



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